

blessing can only be obtained by coming to Jesus in earnest prayer and continue until we prevail. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke : 16, 13. In Eph. : 5, 18. we are commanded to be filled with the spirit. Oh, for a spirit filling to teach us how to pray and what to pray for, and to lead us into the way of truth, true holiness and to give us power with God and man as Jacob had, and enable us to perform our duties no matter what they may be.

How often we hear it said among the members, I can't do this or that, no ability, no talent. Christ didn't say anything about less than one talent. True we are not all gifted alike but we each have a place to fill, a work to do. We can all be present at the service hour unless sickness prevents, and you don't know how much this encourages your pastor and Sunday school teacher who have labored all week hard that they may instruct in the way that will be well pleasing to their Lord and Master, and to raise the standard of spirituality in the church. I have in mind now a dear old mother in Israel who has been such a good help to me in teaching, not because she was learned or brilliant or could expound the scriptures, but she was always in her place on time, with that sweet smile that comes only from a heart where Jesus dwells, a good hearty hand shake accompanied by God bless you. Dear sisters and brethren, you don't know how much your little acts of kindness and words of approval help your pastor and teacher. Again if we desire a deeper spiritual work we must select spiritual men and women to fill our pulpits. Not those that preach to suit the fancy of the people or to cause laughter or even to entertain. Paul says to Timothy, Preach the Word, which will always be backed by the power of the Spirit and will convert men and women to Jesus. In Jer. 50 : 6 the Lord says, The shepherds have caused my sheep to go astray. Is it any wonder the laity go astray when their pastor leads them, by going to taffy pullings and spin yarns, crack jokes, tell ghost stories, and help in the plays of the evening. While such men fill our pulpits the spirituality won't set anything on fire. We must have men like Paul, when they come among us determine to know nothing save Jesus Christ and him crucified. We so often hear the preacher come with the plea, I'm no better than other men. If they aren't they ought to be. The Word teaches they are to be ensamples to the flock. Brethren let us look at these things by the light of God's word and accordingly, then a deeper spiritual work will follow.

Tribulations cannot separate you from the love of God, which is in Christ Jesus our Lord. But the love of God will, in the end, separate you from tribulation, and bring you out of it, and give you fullness of joy.

Does It Pay to Send a Girl to College?

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This is a much agitated question in a number of the leading periodicals of today. Had this same question assumed a like prominence in the leading periodicals of the eighteenth century, the publishers would no doubt have been criticized severely; that is, had the same view been taken which, I am glad to say, is being taken at present.

It was an almost universal belief until the opening of the nineteenth century that a superficial and mainly ornamental education was all that a young lady required to supplement the instruction received in the common school. For centuries it seems to have been taken for granted that it was not worth while to give women the opportunity, much less assist her, to be what she was striving to be. And now, since colleges for women in our land have come to stay, and the number of girls graduating from college is increasing annually, the question, "Does it pay to send a girl to college?" is still debated. Like every other question, it has an affirmative and a negative view.

Lest, when we begin enumerating the reasons "why" it pays, there be no time for the "why not," let us spend a moment at the very outset in looking in the face some of the reasons that prevail against college life for girls. These reasons touch three questions: First, is the college training good for the girls? Second, is it good for the college? Third, is it good for the community at large?

The old prejudice against women sharing the educational provision for men,—existent and active still to an unacknowledged degree,—was never due to the study of the best interests of communities nor colleges, neither was it born of anxiety for the welfare of the individual woman. Its foundation was, and really is, consideration of what would be agreeable to the individual man. A combination of man's individual preferences made the wall of general sentiment, outside of which early seekers of college education waited and pleaded in vain. These walls have been buttressed ever since by arguments that the thing desired is not good for the woman, the college or the community, some of which are not lacking in force or reason.

Admitting, for example, that college training is to induce men to choose professional life instead of ordinary avocations, and admitting that the professions are over-full, then must communities suffer by the crowding of women into fields already filled? Can it be well for colleges to teach true economic principles, and devote themselves in practice to creating a supply largely in excess of the demand? On the principle that the best good of all means the best good of each, must not that which is bad for the community and the college be bad for the individual woman as well?

Surely, in support of this position, it can

not be necessary to dwell upon the awfulness of the situation when arrives the predicted withdrawal of the college bred woman from the cradle, the cooking-stove, the ironing-board, and the mending-basket, in order that she may "jostle the divinity student on the pulpit stairs, or get ahead of the doctor's professional gig on some whizzing whirligig of her own."

I need not dwell on the horror of the letting loose upon an innocent world of an army of girl graduates, who have added to the much they thought they knew the more that the college student is supposed to know. However, to this statement might be added that the people of this peculiar make-up, that is, the girl who comes home from college with her head full of French, and music and art, (and nothing else,) answering every one with a Latin phrase and an aristocratic toss of the head, having no loving regard for her parents, who, perhaps, have sacrificed many of their own little wants for their daughter's wants at college,—I say this sort of girls will amount to but very little, either at home or at school; for true education gives a person, either a man or woman, an insight to true life. It teaches him just what he is, and just what he should be; and if a college life fails to do this, it is certainly not an average college, nor an average intellect that causes it, but a defect in one or both.

These objections to college life are perhaps the most prominent ones advanced, and if we cannot convince ourselves, with these points in view, it would be idle to try to present more; for if college coeducation is wrong, it is because it is bad for the community, for the college, or for the girl; and if college training for girls is right, it is because it is good for all three.

Is it true, on the other hand, that the highest welfare of the country is to be secured by the highest development of the faculties of the people? Is it true that our colleges afford the highest intellectual training that the country can offer? Is it true that national welfare, resources and power are in proportion to our advance in wisdom and knowledge?

If so, then is it not true also that the larger the number of students, the wider the prospect of a general diffusion of that which colleges give? Each fact that is grasped at college is a force, each truth a leavening power and each mind a channel for the distribution of both. The more channels we supply, then, the wider and more beneficent the spread of knowledge and truth. Every college, as the source of the outflow, is blessed; every mind thru which the stream flows is enriched with helpful thoughts, multiplying blessings to the community that is within the circle of its influence.

After a careful consideration of general principles, one ceases to question the advantage of giving to every human mind and soul the absolute best that our noblest institutions can supply. From this standpoint,